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For the Christian Journal.

Bishop Hobart's Address to the Convention of the Diocese of New-York; read at a meeting of said Convention, in Trinity Church, New-York, on Wednesday, October 22, 1823.

Brethren of the Clergy and Laity,

THE frequent recurrence, during the last spring and summer, of the sickness which so seriously interrupted the discharge of my official duties during the preceding year, has prevented much attention to them through the past season. The state of my health is considered by my physicians and friends to require a sea voyage, and a complete relaxation from official cares, by a residence abroad. The provision made by the vestry of the church of which I am rector, and the kind liberality of several of my friends, have enabled me to carry this design into effect, in a manner highly satisfactory and gratifying to myself. And I wish to be permitted, in this way, to express my grateful acknowledgments.

I have to notice the following official acts:—

On Thursday, the 17th of last October, the day following the adjournment of the last convention, I held a confirmation in St. Paul's church, Troy, Rensselaer county; and on the following Sunday, the 20th after Trinity, I administered the same ordinance in St. Peter's church, Albany. On Friday, October 25th, in St. John's chapel, in this city, the Rev. Lawson Carter, deacon, missionary at Ogdensburgh, St. Lawrence county, and parts adjacent, was admitted to the holy order of priests. On the 25th Sunday after Trinity, November 24th, in Trinity church, in this city, I admitted Seth W. Beardsley to the order of deacons. He is now the minister of Christ church, Sacket's Harbour, Jefferson county. On the 4th Sunday in Advent, December 22d, in St. Ann's church, Brooklyn, King's county, I admitted to the order of priests, the Rev. James P. F. Clarke, deacon. This gentleman has removed from the churches at Delhi and Waterville, Delaware county, and is now the rector of St. John's church, Canandaigua, Ontario county. On Tuesday, December 31st, I consecrated to the service of Almighty God St. Philip's church, in this city, belonging to a parish composed of coloured persons. The destruction

by fire of the former edifice of this name was mentioned in my last address. The present church is erected on the same foundation, and is a very neat brick building. The prudence of the vestry in insuring the old church, has enabled them, thus speedily, to repair the loss. On Wednesday, January 15th, in St. John's chapel, in this city, I admitted to the order of priesthood, the Rev. Benjamin Dorr, deacon, minister of Trinity church, Lansingburgh, Rensselaer county, and Grace church, Waterford, Saratoga county. On Friday, the 31st of January, I visited Binghamton, Broome county, and consecrated an uncommonly neat and commodious edifice in that village, being the second which has been erected by that congregation within the space of a few years. At the same time Burton H. Hecox was admitted to the order of deacons.

On Quinquagesima Sunday, February 9th, at an ordination held in Christ church, in this city, John Seillon was admitted to the order of deacons, and now officiates in a congregation worshipping in the same edifice; the former congregation having removed to a spacious and commodious edifice, erected by them with great enterprise and zeal, in Anthony-street. It was consecrated by the name of Christ church, on Easter-Even, March 29th.

On Wednesday, May 14th, in St. Paul's chapel, in this city, I admitted Augustus L. Converse to the order of deacons.

I was prevented by sickness from attending the meeting of the General Convention of our church, at Philadelphia, in May last, and from uniting with my brethren in the interesting and gratifying act of admitting to the episcopacy the Rev. John S. Ravenscroft, the first bishop of the church in North-Carolina. I cordially cherish the general expectation of great usefulness to that diocese from his superintendence.

On the first Sunday after Trinity, June 1st, in St. Luke's church, in this city, I admitted Orsamus Smith to the holy order of deacons. On Tuesday, June 17th, I consecrated to the service of Almighty God, St. Thomas's church, Mamaroneck, Westchester county; and on Friday, July 4th, laid the corner stone of the new church in New-Rochelle, in the same county.

In the month of July I made a partial visitation of the diocese; officiating at

Hudson on the 9th, and confirmed 24; at Catskill on the 10th, A. M. and confirmed 19, and at Athens, P. M. and confirmed 30; at Greenville on the 11th, and confirmed 6; at Rensselaerville on the 12th, and confirmed 8; and at Windham on the 13th, and confirmed 23.

Shortly after my return to this city, a renewed attack of sickness prevented me from the discharge of my duty as a trustee and professor in the general theological seminary, at a meeting of the trustees, and an examination of the students, in July. But I heard, with great pleasure, of the approbation of the trustees, and particularly of our venerable presiding bishop, of the proficiency of the students, and of the general affairs of the seminary.

On Wednesday, August 6th, at an ordination held in Trinity church, in this city, I admitted Cornelius R. Duffie to the order of deacons, and the Rev. George W. Doane, deacon, officiating in Trinity church, New-York, to that of priests.

From an earnest wish to accomplish a more extended visitation of the diocese, and with a view to acquire strength for that purpose, I took a journey into Canada, in the month of August, officiating, on my way, at Plattsburgh, Clinton county, and proceeded as far as Quebec, where I received every possible attention from the Right Rev. the bishop of Quebec and his clergy, and from the laity of the church in that city. But on my return, before I reached my own diocese, a third attack of sickness rendered it necessary that I should reach home as speedily as possible.

Since this time, the only events I have to record are the following:—

On Friday, September 19th, I consecrated St. George's church, Hempstead, Queen's county. This building has been erected near the site of the former church, which was built about eighty years ago, and the decayed state of which rendered it necessary to take it down. The present church is of larger dimensions than the former, very neat in its style, and commodious in its arrangements, and reflects great credit on the rector and parish, by whose exertions and liberality its erection has been accomplished.

On the 17th Sunday after Trinity, September 21st, I held an ordination in St. Paul's chapel, in this city, and admitted to the holy order of deacons, Edward K. Fowler, Henry N. Hotchkiss, and Richard Salmon; and to that of priests, the Rev. Phineas L. Whipple, deacon, missionary at Fairfield, Herkimer county, and parts adjacent. Mr. Fowler will immediately commence his ministerial labours in St. John's church, Huntington, Suffolk county, where he had, for some time, been very usefully engaged as a lay reader.

The sentence of suspension on the Rev. Timothy Clowes, LL. D. has been removed

by an instrument, executed by me, in the words following:—

"By John Henry Hobart, Bishop of the Protestant Episcopal Church in the state of New-York."

"The Rev. Timothy Clowes, LL. D. having, in reference to the sentence of suspension by me duly pronounced on him, on the 21st of October, 1817, made full and satisfactory acknowledgment, whereby ecclesiastical discipline, and the honour of the ministry, are sustained, I do hereby revoke the said sentence of suspension, and I do declare that it is revoked, and that the said Rev. Timothy Clowes, LL. D. is restored to the exercise of the functions of the office of a presbyter of this church.

"In testimony whereof I have hereunto set my hand and seal, this 23d day of September, in the year of our Lord 1823, and in the 13th year of my consecration."

The following changes in the diocese are also to be noticed:—

The Rev. Amos G. Baldwin has resigned his mission at Sandy-Hill, Washington county, Stillwater, Saratoga county, and parts adjacent; and has been employed, a great part of the year, in a journey into the western states, as agent for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. The Rev. David Brown has removed from Hyde Park, Dutchess county, and is now missionary at Fredonia, Chataugue county, and parts adjacent. The Rev. Nathaniel F. Bruce, M. D. has resigned the charge of St. Paul's church, Red-Hook, Dutchess county, and removed to the West-Indies. The Rev. Nathaniel Huse has resigned the charge of St. Paul's church, Paris, Oneida county, in which the Rev. Algernon S. Hollister, deacon, missionary, supplies occasional service; and is confined to St. Luke's church, Richfield, Otsego county. The Rev. Levi S. Ives, deacon, has resigned his mission at Batavia, Genesee county, and parts adjacent, and removed to Pennsylvania. The Rev. Lucius Smith has succeeded to that mission, having resigned the rectorship of St. Peter's church, Auburn, Cayuga county. The Rev. Richard Bury, deacon, officiates in Christ church, Duaneburgh, Schenectady county. The Rev. William L. Johnson, deacon, has removed to New-Jersey; also the Rev. John Grigg; the latter having resigned the rectorship of St. John's church, Phillipsburgh, Westchester county. The Rev. Milton Wilcox, deacon, has left the diocese. The Rev. Palmer Dyer, deacon, has resigned his mission at Manlius, Onondaga county, and parts adjacent. The Rev. William S. Irving, deacon, has been compelled, by ill health, to relinquish his ministrations in

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St. Mark's church, Le Roy, Genesee county, and at Avon, Livingston county, and to sail for Europe. The Rev. William Barlow has removed to South-Carolina. The Rev. Manton Eastburn, deacon, has been appointed assistant minister of Christ church, in this city. The Rev. Ravaud Kearney has removed to Maryland: and the Rev. Reuben Hubbard, from that diocese, has become rector of St. James's church, Goshen, Orange county. The Rev. William Shelton, deacon, from Connecticut, is officiating as a missionary at Plattsburgh, Clinton county, and parts adjacent. The Rev. Richard F. Cadle has returned to this diocese, from New-Jersey; but is, at present, officiating, temporarily, in St. John's church, Elizabeth-Town, in the latter diocese. The Rev. John F. Schræder, deacon, of Maryland, has been appointed to officiate in Trinity church, in this city, during my absence.

The following are candidates for orders:—George M. Robinson, Eleazar Williams, Samuel R. Johnson, William H. Bostwick, William C. Meade, Edward Neufville, Lewis Bixley, William R. Whittingham, Danforth Billings, James L. Yvonnnett, Benjamin Holmes, Isaac Low, Henry J. Whitehouse, Charles P. Elliot, Samuel Seabury, Joseph Pierson, Smith Pyne, George Shrady.

At a period when there are many infant congregations which require the cherishing aid of missionary labour, it is with deep regret I state that the deficiency of the missionary fund will render necessary a reduction of the number of missionaries, unless efforts are made to increase the contributions for this most valuable object. And I entreat my brethren of the clergy and laity, not, by a relaxation of zeal, to permit congregations that are now rising to importance, to languish or become extinct; and the numerous opportunities that occur of establishing new ones, to be lost.

Exertions are making, agreeably to the provisions adopted at the last convention, for collecting funds for the establishment of a college at Geneva. Having expressed myself so fully and decidedly on this subject, in my last address, I need only now state my increasing sense of the importance of an institution in that influential and interesting section of the country, which will provide the means of education, under the most favourable circumstances, and under the more immediate patronage of our own communion.

In a former address, Henry W. Ducachet, M. D. was ranked among the number of candidates for orders. He has since been rejected by me. The great publicity which has been given to erroneous representations of this act, which would exhibit it as one of tyranny and injustice, and other peculiar circumstances in the case having

a more important operation on the character of our church, and the exercise of its discipline, render it proper for me to lay before you a correct statement of this subject. The ground of rejection was, faults of temper, leading to violent abuse of the characters of individuals. I ascertained this fact from the information of persons of the first respectability, some of them communicants of the church, who had the fullest opportunity of judging of the moral qualifications of this gentleman. But the most decisive evidence appeared in a funeral eulogium on a medical friend, delivered by him, and published, in which the most unwarrantable liberties are taken with the private characters of persons who were obnoxious to him, and a charge, totally unfounded, of having been "a dastardly traducer" of the character of the person whom he was eulogizing, brought against a gentleman of the first standing in society, of great purity of character, and who, for many years, had been an exemplary communicant in the church of the vestry of which he was a member. On the rejection of Dr. Ducachet, means, it is believed, were taken to procure his ordination in other dioceses, but without success. It is certain that application was made by his friends to the bishop of Quebec; who declined ordaining any candidate from the States, unless he should bring satisfactory testimonials from the bishop of the diocese where he had resided. Application was at last made to the bishop of the eastern diocese; to whom, as well as to the members of the standing committee of Rhode-Island, in May last, on their return from the General Convention, I gave an explanation of the causes which led to Dr. Ducachet's rejection. I afterwards received the following letter from my Right Rev. Brother:

" Bristol, July 9th, 1823.

" Right Rev. and dear Sir,

" That perplexing subject, the application of Mr. Ducachet to this diocese to be received as a candidate for orders, is still in agitation; and it is proper that you should be apprised of what is doing, and consulted in whatever steps may be taken. Whether our standing committee will recommend him I know not; nor have I formed any determination respecting my future conduct in the business. To prevent any misunderstanding, it will be proper to state to you my general view of such questions, and to ask a statement of your's, and of this case particularly. A bishop's authority, we know, is confined to his own diocese. It is decidedly my opinion, that a candidate being rejected by one bishop, does not in itself debar him of the right of applying to, and being received by, another; for such a rule might sanction the most intolerable oppression.

It is also my opinion, that if any bishop receives one who has been refused by another, it does not necessarily imply any censure upon the conduct of the bishop who refused. They act independently, each (we must suppose) according to his best judgment, and, of course, as his conscience dictates. Either of them may act injudiciously; or the case may very possibly be so equally balanced, that a wise and impartial judge would hesitate to say which of the two pursued the wiser course. It is also my opinion, and it is evident to all, that the bishop and standing committee who receive the person that has been rejected, take on themselves the whole responsibility. If the person is unworthy, no blame can rest upon those who rejected him. The case is similar to what we daily see in civil causes. If one judge reverses the decision of another, no censure is implied or understood. It is no uncommon thing for a man to bring an action before a court, and lose it; a new trial is granted him, and he gains his cause. In such case no manner of disrespect is shown to the former court. Of course, in the present case you are interested only in the general honour and good of the church. Mr. D. comes here very highly and abundantly recommended. You judge him to be an unfit person. The reasons for it given me verbally by yourself are worthy of serious consideration. But, with deference, I conceive that we ought to have some definite statement in writing of his disqualifications, with the proper proof. His address, delivered on a certain funeral occasion, and published, to which we have been referred, is reprehensible, but is not, in my judgment, sufficient to debar him from the sacred ministry. I have to request, then, that you will address to me, or to Mr. Wheaton, the president of our standing committee, such statement, and such proof, of Mr. Ducachet's unfitness for the holy ministry as you shall think proper. This, I know, is to you an unpleasant business; but to me it is much more so; called, as I probably soon shall be, to decide in a question of such great delicacy and importance.

"Most respectfully your friend and brother,
ALEX. V. GRISWOLD."

Properly appreciating the frankness which dictated this communication, and agreeing in the sentiment that there should be, on so important a subject, a free interchange of opinion, I returned the following answer:—

"August 6th, 1823.

"Right Rev. and dear Sir,

"Your letter of the 9th of July last arrived during my absence on a visitation of part of the diocese, and before I could answer it, on my return, I was seized with an intermittent fever. The information

which I received of what passed among the bishops at the General Convention, induced me to hope that the subject of Mr. Ducachet's application to you for orders would not engross much more of your or my attention. The state of my health must be my apology for my delay in writing to you, and for my not going very fully into the subject. This, however, is the less necessary, as the views which appear to me correct, are stated by our presiding bishop, in the opinion which he read in the house of bishops; and as you may not have a copy of it, I take the liberty of subjoining one, taken from a copy with which Bishop White furnished me:—

"*Question.* Is there any possible case, in which a person refused orders by a bishop, and applying to another bishop for ordination, may justifiably be ordained by him?"

"*Answer.* The case is here supposed to be possible; but not under any circumstances, in which such an act would not be an open testimony against either the heterodoxy or the injustice of a brother bishop."

"Let there be supposed two cases, as happening either in the diocese of Bishop Kemp, or in that of Bishop Croes—These Right Rev. Brethren will excuse the attaching of their names to the fictitious cases; because the question is contemplated as having a bearing on a possible application to the writer of this; and because, if either of their dioceses should be passed over, to reach that of Pennsylvania, such a procedure would be considered by him as evidence of the belief of a diversity of sentiment, influencing the administration of ecclesiastical discipline. The suggestion would prevent procedure in the case; although it might not prevent the consulting of bishops on the subject, abstractedly considered, as is done in the present instance."

"Let it be supposed, that in either of the two named dioceses, there should be hereafter a bishop, denying the sacrifice of the cross to have been made for all. Scripture affirms it to have been "for the sins of the whole world;" but he would give the interpretation, that it might have been so extensive, had such been the will of God. Our church says—"who redeemed me and all mankind;" but this would be interpreted of all sorts of men. Before the bishop there appears a candidate who is rejected, because, not giving satisfactory answers on the specified points, he is considered as a denier of the sovereignty of God; and as excluding the agency of the Holy Spirit, from the giving of a beginning to the work of saving grace: doubtless just causes of rejection, if truly predicated of the person. In the circumstances stated, it may be supposed that the latter of the bishops applied to would enter into a Christian correspondence with his Right Rev. Bro-

ther; not for the discussion of the implicated points, but perhaps for friendly expostulation; and, at any rate, for the ascertaining of facts: and on the latter account, other resources might be had recourse to. If the cause of the rejection should be found to be as stated, there would seem no hindrance to the ordaining of the party; although not even then, without the advice of the standing committee of the diocese, and after taking the advice of some brother bishops.

'Another case. Let the circumstances be as before; except that the rejection is for some act contrary to good morals. Let it be the manifesting of a disposition to intemperate abuse of character: than which there can scarcely be a fault more tending to the disgrace of the Christian ministry. If it should not bring down personal vengeance on the minister; there will be the sting of professed forbearance, because of the sacred profession of the offender. One would hope that no standing committee would sign the requisite testimonial in favour of such a person. If this should be done, it might further be hoped, that the standing committee of the diocese applied to, would not strain their consciences to the same extent. But we will suppose both of these events to have happened. The opinion entertained is, that the bishop applied to should disregard them both, and not take on himself the heavy responsibility which would result from his compliance. Let the above case be so varied, as that, in the estimation of the second bishop applied to, the offence is resolvable into an act of indiscretion, not evidencing malignity of mind. That this is possible, cannot be denied. But how great should be the caution of predicating an ordination on the ground of the unreasonable severity, and, as would be alleged, the tyranny, of another bishop! If, however, the extreme case should happen, and if it should be continued, after reasonable time and endeavour for conciliation; no doubt the majority, or rather all the rest, of the bishops, would express such sentiments concerning it, as would make the course of conduct clear to the bishop applied to, and justify his compliance with the request made.

'W. W.'

"Agreeably to the principles laid down in the opinion referred to, I should consider it my duty to act in any particular case which might come before me. If an application should be made to me to ordain a candidate rejected in the eastern diocese, I should not proceed, because, as suggested by Bishop White, this measure would imply a belief that there was some 'diversity of sentiment,' which, in the opinion of the candidate, would render his application more likely to succeed with me than with the bishop of Connecticut,

to whom, as the nearest bishop, it would be natural and proper that the candidate should apply. If the case of a candidate rejected by an *adjoining* bishop, should come before me, I should not think proper to ordain him, unless I were satisfied of the 'heterodoxy or injustice of my brother bishop' in rejecting him. I conceive that *only* in an *extreme* case of this kind, would I be justifiable in ordaining a person rejected by another bishop, and not then, without 'consulting my brother bishops.' I should in the first instance, inquire of the bishop who had rejected the candidate, 'whether' (in the words of the canon) 'any just cause exists why the candidate should not be ordained.' If he answered in the affirmative—if, for example, he stated, that after full inquiry, he was satisfied that the candidate did not possess 'the qualifications which would render him apt and meet to exercise the ministry;' that his temper and disposition led him to language and conduct so violent as to expose him to just censure; and that his temper had been particularly displayed in an 'intemperate abuse of character;' I should immediately refuse to act in the case, satisfied that I could not ordain the candidate without bearing an 'open testimony' against the 'severity and injustice of my brother bishop;' and of this 'severity and injustice,' I must have strong and full evidence, before I should consider myself justifiable in ordaining the person whom he had rejected. His general assurance that he had full and satisfactory evidence of the moral unfitness of the candidate would satisfy me, unless there were clear and decisive proof to invalidate an assurance to which, from every consideration, I was bound to give full credit. But if my brother bishop went further, and laid before me, as proof of the disposition of the person whom he had rejected, to an 'intemperate abuse of character,' a pamphlet, containing the severest charges against individuals, amounting, if false, to *slander*, and at the same time assured me, that he was satisfied, by full evidence, that at least some of these charges, and particularly the most exceptionable charge, were false, I should be still more fortified in my determination to reject the application of the candidate; as by not doing so, I should consider myself as impeaching the veracity, and the mental capacity, and the purity of intention, as well as the justice of my brother-bishop, by the supposition that he had not this evidence, as he asserted, or that he was incapable of estimating the force of evidence; or had judged and decided corruptly and unjustly. To require from him a detail of the evidence, I should think unreasonable and improper. Unreasonable, because it might be impossible to present this detail, as cases may readily be conceived, where in-

dividuals, on whose information and testimony the judgment of the bishop may be founded, would not consent to come forward in a public manner: and improper, because, by this procedure, I should bring my brother bishop, and the person rejected by him, before my tribunal, and, by my decision, determine on the correctness of the conduct of the parties. And if I should decide in favour of the bishop, and against the other party, he might, by the precedent which I should establish, apply to all the other bishops, and thus cite the bishop who had refused him orders, before their tribunals successively. Having full confidence in the capacity and integrity of my brother bishop, I should think, that however he might err in matters of opinion, in regard to matters of fact, as in this case, to the moral fitness of the candidate, determined by facts of which he became possessed, and of which he could judge much better than myself, I ought to respect his decision. At any rate, conceiving that the canons, instead of favouring these applications from rejected candidates, rather guard against them, and that though injustice might possibly be done, yet this possible case ought not to weigh against the certainty of the weakening of ecclesiastical discipline, and of the injury to the character, reputation, and influence of my brother bishop, I should think it decidedly the safest course not to ordain the candidate.

"I have thus, Right Rev. and dear Sir, with that frankness which you have invited by your friendly and frank communication to me, stated my views on this unpleasant business. The case above supposed is that of Dr. Ducachet. The ground of rejecting the supposed candidate, as I stated to you, and to some members of your standing committee, is the ground on which I rejected Dr. D. The testimony on which I formed my judgment, is the testimony of most respectable individuals, some of whom are the personal friends of Dr. D.—though they think him very unfit for the ministry. But more particularly, my judgment was decided by the published address, not on account merely of what some considered as reprehensible *language*, but of the matter, which amounts in one case more particularly, to gross *slander*. The individual whom he charges with being 'a dastardly traducer of Dr. Dykeman's character,' and holds up as deserving of 'public execration,' is a most respectable and exemplary man, a member of our vestry, and long a communicant of our church—and I now repeat to you the assurance, that there is no ground whatsoever for this charge. This assurance is founded on a minute knowledge of the circumstances of the case. The considerations, that this attack on character was without any provocation, that Dr. Ducachet had with-

drawn from the medical profession, and become a candidate for orders, and that the circumstances on which he professes to found the charge, took place nearly three years before the delivery of the address or eulogium, much aggravate the offence. To require me to exhibit 'proof' of all this, would, I humbly conceive, be liable to the objections which I have stated in the supposed case; and would, indeed, from the reluctance of individuals to come forward, be perhaps impracticable. And I do further respectfully suggest, whether, if credit cannot be given to the declarations of a bishop, as to the grounds on which he has acted in rejecting a candidate, and the *facts* on which his decision is founded, there is not an entire end to confidence and harmony between the bishops. The power of ordination is a discretionary power, for the exercise of which a bishop is responsible to God and to the church. The act of ordination is an admission to privileges which no individual has a right to claim—analogous to admission to the legal or medical profession, or to membership in any society, which may be, and is, refused to individuals, on satisfactory evidence of unfitness, without the forms of a trial.

"The act of a bishop in ordaining a rejected candidate is not an *independent* act, affecting only himself, inasmuch as it must fix 'heterodoxy or injustice on a brother bishop. The reversal of the sentence of one court by another, is in a process of law, not contemplated in cases of ordination. But even here, I should suppose, that if a judge or jury pronounced a judgment or verdict, relative not to *legal points*, but to *matters of fact*, on evidence laid before them, and another judge or jury, on the *same* evidence, pronounced a different decision—the latter would be considered as a crimination of the former.

"With regard to the high and abundant recommendations of Dr. D. I would only remind yourself, and the standing committee, of the ease with which testimonials may be procured, and of the circumstance that the testimony of a hundred persons to the general good character of an individual, could not invalidate the testimony of two, to his guilt, in any particular case. The persons who met with Dr. D. on religious occasions, where he would be on his guard, could not have had an opportunity of judging of the faults of his temper, disqualifying him for the ministry. I can only say that gentlemen of the most respectable character and standing, who know Dr. D. have expressed to me, not merely a cold, but the warmest, approbation of the course which I have pursued. One gentleman, of judgment and discrimination, who, by the representation made to him, became somewhat interested in Dr. D.'s favour, and consented

to a personal interview with him, informed a friend of mine, that he thought no explanation or justification on my part necessary; he was perfectly satisfied, from the language and conduct of Dr. D. on that occasion, that I had done right in refusing him orders.

"In the event of Dr. D.'s receiving orders, I shall find myself placed in a most unpleasant predicament. Unwearied pains have been taken to circulate extensively imputations on me of severity, of tyranny, and of injustice, in relation to Dr. D. I have submitted in silence, trusting for my vindication to the gradual progress of truth. But should these imputations receive sanction, (as they certainly will, though *unintentionally* on his part,) by the ordination of Dr. D. by another bishop, they will become much more serious in their import, and in their influence, on my personal and official character and reputation.

"I deprecate this measure even more on account of the effect which it will have, as a precedent, on the church—weakening the legitimate exercise of episcopal authority, and leading to an interruption of that confidence and harmony among the bishops, so essential to their dignity and usefulness, and to the honour and peace of the church.

"I must beg you to have the goodness to lay this letter before the standing committee.

"And I remain, Right Rev. and dear Sir,

"Very respectfully and truly

"Your friend and brother,

"J. H. HOBART."

On my return from my journey, the last of August, I heard a report that Dr. Ducachet was admitted as a candidate for orders in the state of Rhode-Island; and I concluded to address the following letter to the Right Rev. Bishop Griswold, in whose diocese that state is situated:—

"*New-York, Sept. 9th, 1823.*

"Right Rev. and dear Sir,

"I wrote to you from Quebec, informing you that the bishop of Quebec, through his son, Archdeacon Mountain, in answer to inquiries from Dr. Ducachet's friends in that place, whether a candidate for orders from the States would receive ordination from him, returned for answer—Not unless he produced satisfactory testimonials, or letters dimissory from the bishop under whom he was a candidate.

"I have been informed, since my return to this city, that Dr. Ducachet has written to his friends here, that the standing committee of Rhode-Island had recommended him as a candidate for orders—and that he expects to receive ordination in a few months. There must, I presume, be some mistake in this; as it does not follow from the recommendation of the standing committee, that you have admitted him as a

candidate—and even in this case, a year must elapse before he can receive ordination, and, as I am satisfied, he will not be able to produce an *unimpeached* character for piety, good morals, and orderly conduct, for three years last past.

"In my letter to you I omitted to notice your remark that Dr. Ducachet comes 'very highly and abundantly recommended.'

"You know how easy it is, from the indifference of many in such case, or from compassion, or from a desire to escape from importunity, or from false representations, to obtain testimonials. Against these, however, I should suppose, my declaration, that I received testimony the most respectable of Dr. Ducachet's unfitness, and particularly the fact of a slanderous publication by him, would have decided weight. A deliberate, and unprovoked, and slanderous attack on respectable individuals, evidencing in connexion with other facts, 'a disposition to intemperate abuse of character,' is surely a fault, (I use the language of our venerable presiding bishop,) 'than which there can scarcely be one more tending to the disgrace of the Christian ministry!' and let me be permitted to go on with his opinion—'One would hope that no standing committee would sign the requisite testimonial in favour of such a person. If this should be done, it might further be hoped, that the standing committee of the diocese applied to, would not strain their consciences to the same extent. But we will suppose both of these events to have happened. The opinion entertained is, that the bishop applied to should disregard them both, and not take on himself the heavy responsibility which would result from his compliance.'

"I have not seen the testimonials to which you allude: But I presume they are signed by the religious companions and friends of Dr. Ducachet, in whose society, he probably has been careful never to exhibit those violent tempers which he has elsewhere displayed—and by others, whose signatures have been obtained by the assiduous application and misrepresentations of interested individuals. Where is the person who, by certain arts, cannot obtain from some person, or from some quarter, his testimonials of character?

"Allow me, Right Rev. and dear Sir, to suppose it scarcely possible, that a candidate for orders, rejected by one bishop, on the ground of 'moral unfitness, arising from a disposition to intemperate abuse of character,' should be received as a candidate by another, on whom, as there were other bishops, more contiguous to the residence of the candidate, there was no particular call to attend to his case—that this should be done, in deviation from the prudent and judicious course pointed out, in an opinion delivered at the request of this

bishop, by the presiding bishop; in opposition to the earnest and solemn representations of the bishop who rejected the candidate, that this measure was the result of serious deliberation and inquiry, and of satisfactory testimony of impartial individuals, who had the fullest opportunity of judging of his dispositions and character—and in disregard of the fact, that an eulogium, delivered and published by him, in departure from his appropriate character as a candidate for the ministry, contained not merely unprovoked and unmerited invective, but slanderous charges against respectable individuals.

"If Dr. Ducachet be admitted as a candidate for orders in the eastern diocese, then it will be impossible to prevent the community from drawing the conclusion, that the charges of 'injustice and intolerable oppression,' 'of unreasonable severity and tyranny,' which have been industriously and extensively circulated against me, have received the high sanction of the ecclesiastical authority of the diocese; the episcopal character and office will be lowered in public estimation—distrust and division will, in the present instance, and hereafter, if the precedent should be followed, be introduced among those who, from their eminent stations in the church, it is of peculiar importance, should exhibit, in the exercise of discipline especially, unity of counsel, and mutual confidence and cooperation—and then, the guards with which the canons of the church have so solicitously surrounded the door of entrance into the ministry, will be materially weakened. It is the result on the general interests of our church, which, even more than its effects as to my personal and official character, excites, with respect to this measure, my deepest solicitude.

"I expected to proceed from Canada on a visitation of the diocese; but the morning I left Quebec, I was attacked with fever, for the third time this summer, and was induced to make the best of my way home. The state of my health, in the opinion of my physicians and friends, renders highly expedient a sea voyage, and a respite from official cares and labours. I accordingly expect to sail for England on the 24th of this month. I must previously prepare my address to our convention, exhibiting an account of my proceedings, among which, I must, of course, mention my rejection of Dr. Ducachet, as a candidate for orders. I shall, therefore, esteem it a great favour, if you will, as early as convenient, acquaint me with your determination as to this case, and if he be admitted as a candidate, at what time it is proposed to ordain him. I remain,

"Right Rev. and dear Sir,

"Sincerely your friend and brother,

"J. H. HOBART.

"The Right Rev. Bishop Griswold."

To this letter I have received no reply: in consequence, I presume, of the absence of my Right Rev. Brother, on a visitation of his diocese. I have heard that Dr. Ducachet is licensed by him as a Lay-Reader; which would seem to establish the fact of his admission as a candidate for orders.

I have thought it my duty, Brethren, to make this communication to you, as well from a wish to correct very erroneous representations which prevail on the business to which it relates, as with the view, if this should be the last time I address you, of recording my sentiments on a point, which, considered as a precedent, I regard as among the most important, in reference to the purity of the ministry, the honour and harmony of the Episcopacy, the efficiency of discipline, the prosperity of the Church, and the high interests of evangelical religion, that could possibly occur.

At the moment of commencing what, I trust, will, through the blessing of Providence, be only a temporary separation from my diocese, I cannot refrain from expressing my liveliest sensibility to the confidence with which my Brethren of the Clergy and Laity have honoured me, and to the prompt and united support which they have given to my exertions to advance the interests of the kingdom of our Lord. To this confidence and support, under God, must be principally attributed whatever degree of success may have followed these exertions. In imploring for the Clergy and the congregations of the diocese, the blessing of Almighty God, I trust I may hope for their prayers for myself.

JOHN HENRY HOBART.

New-York, September 23d, 1823.

To the Editor of the Christian Journal.

REMARKS ON ROMANS xiv. 23. *Whatsoever is not of faith is sin.*

IN the October number of the Journal there were some observations made on this passage of St. Paul. Since that time I have met with a very full and clear exposition of this text, in an old author of the 17th century, which may be interesting to some of your readers. The remarks are from a book, that owed its origin to the unsettled state of religious opinions in England during the Commonwealth, and after the accession of Charles II. Its title is consonant with the character of the times in which it was written: and, as it was printed under the patronage of the bishop of

London, it is thus stamped with the true marks of orthodoxy. There could scarcely have been a title better suited to the period in which it was published, than that which it bears: "The true Liberty and Dominion of Conscience vindicated from the Usurpations and Abuses of Opinion and Persuasion."*

"It is clear," says the author, "that to know is of the essence of conscience, so that there can be no conscience without it. Now *scientia est de certis et indubitatis*, all knowledge is of certain and undoubted things; and this certainty, which is the foundation of knowledge, is grounded either upon the demonstration of sense, reason, or divine revelation; and whatever I know, it is because I have a certainty that it is such in its own nature; either from the evidence of sense, which cannot deceive me, or from clear and plain reason, or else from a positive divine revelation; which proceeds from him, who therefore will not, because he cannot deceive me, being Truth itself: and therefore if the things I would know be either in their own nature uncertain, as are all future contingencies, and many past actions of former ages, about which I want sufficient means of a certain information, I can have no knowledge of them; and by consequence, no obligation upon my mind, to believe them, or act according to them. But wheresoever there is a certainty of knowledge, either from sense, reason, or divine revelation, there my mind is not left at liberty; but has an obligation laid upon it, to act, or not to act, according to the commands of that knowledge. And that this is not my private opinion, but agreeable to the greatest truth, let the most learned apostle St. Paul give his testimony, in that well known place—*Whatsoever is not of faith, is sin*. For by "*faith*" there cannot be meant that supernatural gift and grace of believing to salvation, because every thing to be known or done, is not the object of that faith: and, therefore, as appears by the *fifth verse*,† by "*faith*," there he understands that *παρανομία*, that full assurance of a man's own mind, which

is no other thing but the result of a certainty of knowledge of what he ought to do, and is properly opposed to doubting and wavering of a man's mind, occasioned by the want of knowledge; and therefore he tells us, it is a damnable sin to do that which I doubt I ought not: "For," saith he, "he that doubteth is damned if he eat, because it is not of faith;" that is, of a full assurance of knowledge that what he does is lawful: for to such a person, till he have a full assurance from a certain knowledge that it is not, it is sin, because for aught he knows it may be so; and the rule tells him he is to abstain from the very appearance of evil; and reason tells him, *tutum est errare à dextra*, it is the best to err on the right hand, by abstaining from that, which I am not fully assured of, but it may be sinful: and for this very reason the same apostle tells us, that the occasion of those mistakes in the church, about eating those things offered in sacrifice to idols, proceeded from a want of this knowledge: "Howbeit," saith he, "there is not in every man this knowledge;" and, for want of this, he tells them, "their consciences were weak;" that is, their minds were doubtful, and some were of one persuasion, others of another about it." Chap. v. p. 32—34.

The word "*faith*" is used in a still different sense in the third chapter of 2d Thessalonians; where it is said, that *all men have not faith*. From the context it is evident, that the true sense is, "that all men are not trust-worthy." From an examination of the context, the scope of the writer, and parallel passages, we may often learn the meaning of a text of scripture; whereas, by taking our previous opinions as a standard, and measuring all things thereby, we shall frequently fall into error.

From what is stated in the above remarks, and in those made in the preceding paper on this passage, it is evident that *πίστις* does not always refer to "the supernatural gift and grace of believing to salvation." Hence also we may learn to be extremely careful how we wrest from their proper bearing texts of scripture, in order to apply them to the support of any peculiar doctrines we may have chanced to espouse. L. J.

* Second edition. London. 1678.

† "Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

For the Christian Journal.

To the Managers of the Education Society in Maryland and Virginia.

A FRIEND to theological education would respectfully ask leave to make some remarks on your late address which appeared in the Washington Repository. With deference he would submit to your consideration some of the sentiments excited by that address, in the hope that, offered as he trusts they are with right views and in a proper temper, they will subserve that object, in which the friends of our church are unanimously interested, as, under God, the best means for her preservation and advancement. You style yourselves "The Managers of the Education Society for the dioceses of Maryland and Virginia." A lover of concord would have been alarmed at this, supposing that those respectable dioceses entertained opinions unfavourable to the general seminary, and indeed had made a union for the purpose of opposing the general union of our dioceses, at least so far as the education of candidates for the ministry was concerned. But what are the facts? The conventions of Virginia and Maryland are in no way concerned in creating or patronizing the education society which you represent. In 1822, the Maryland convention resolved to form a diocesan seminary, but in 1823 annulled all proceedings on the subject, and thus emphatically declared their approbation of the general seminary. Virginia, in an address recommending the endowment of a professorship at William and Mary college, expressly avowed her approbation of the general seminary. But is not your preface calculated to convey a different impression? Does it appear on the face of your appeal, that you represent a private association, in which the ecclesiastical authority have no concern? On the contrary, would not an uninformed reader suppose that you were acting under the authority of the dioceses in which you live; and of course infer that those dioceses were engaged in an undertaking disapproved by the general convention, and calculated to interfere with the claims of the general theological seminary? That on this

subject the dioceses you name and the general convention do differ in opinion, (which is not the fact, as a recurrence to their journals will prove,) is intimated throughout your whole address. Thus—you speak of "the prosperity of the church of Christ, and of that section especially with which you are particularly connected;" as if the benefit of the section called for measures not approved by the whole body. You call it "The Society of (not in) Maryland and Virginia for the education," &c. Having thus prepared the way, you come forth more boldly against the general seminary: "There are many important exigences which a general institution, and that in allusion especially, can never meet."

You object, first, to any general institution; but you have not favoured us with your reasons. You decide against the supreme council of our church, in favour of diocesan rather than a general seminary, without stating the grounds of that decision. The arguments which weighed with the general convention, such as the unity of faith, the unity of affection—the poverty of the church not admitting at present of more than one well endowed seminary—the scarcity of clergymen rendering it inexpedient to call them to various seminaries from their important parochial avocations, when one college of professors would be sufficient—the claims of missionary and other objects on our church, which ought not to be put aside for creating several seminaries, when one was sufficient, considering that the whole number of candidates for our church do not exceed seventy—the facts that Virginia and Maryland have now no more than at most fifteen candidates: and shall a seminary, with its expensive library, class of professors, &c. be created for the accommodation of so few individuals?

Considerations like these you have not stopped to notice, as the general convention did for several successive sessions; but presuming them to be without force—presuming that your readers would be satisfied that better arguments could be offered for a diocesan seminary, you leave them with a strong assertion backed by one argu-

ment.—You have offered a reason, only one; let us look into it:—"There seems a peculiar fitness that candidates should be trained upon the theatre on which they are hereafter to act, and thus become assimilated in habits and manners with the people among whom they are destined to officiate." This argument supposes an essential difference in the manners and habits of different sections of our country; which might be questioned. The difference is rather between city and country: the manners prevailing in our cities being more nearly assimilated, however remote from each other, than those which prevail in a city and the country of the same state. But will it be said that candidates are to be educated in a city, and others in the country, with a view to their future usefulness?

But admit the difference asserted—Is it supposed that a candidate leaving home for two or three years will so change the manners he has acquired during twenty years, that he will be as a stranger on his return? If so, will he not in the next three years recover his old habits, and thus overcome the evil anticipated? Are not many of the clergy now at the south, emigrants in middle life from the north? Have they found it impracticable to conform to the customs around them? Has the usefulness of any minister been interrupted by his not having been educated in the state in which he officiates? But does not the argument prove too much? Would it not require that a candidate should be *educated in the parish* which he is to fill? And who can predict that? Who will undertake to say that the churches in the different dioceses will be hereafter filled by persons educated in those dioceses respectively? Would it be expedient, if practicable, to prevent an interchange,—to say that each diocese should be provided for by natives in preference to others? The only argument offered for a home education then proceeds upon wrong premises, viz. essential and unchangeable differences of habits and manners. It contemplates an impracticable object, viz. the confining each diocese in their choice of clergymen. It is unsound, as it supposes a change of habits and man-

ners would be the result of two or three years absence from home.

But as you object to any general seminary, so you object especially to that "in allusion," viz. the present seminary at New-York. You have not noticed the reasons which the general convention so deliberately and piously weighed, and which resulted in the present location: such as the securing of Mr. Sherred's legacy—the prospect of farther pecuniary assistance from the wealthy episcopalians of New-York—the fact that there are more candidates for the ministry in that than in any other diocese—the peculiar facilities of intercourse between the great metropolis and every part of our country—the knowledge that some of the professors who would act without salary could be had in New-York—and the avoiding of a collision which the legacy of Sherred would probably have created, had any other course been adopted:—these, and the like considerations, you overlook, and overthrow them all by the "remoteness of New-York, and the necessary expenses of a residence there."—As to the last objection—rejoice with me, it no longer exists. The trustees have reduced the expenses of board to two dollars and fifty cents per week. The education continues to be gratuitous.—Can a candidate be provided for more economically at Alexandria, or any where? Does your society engage to board its pupils for the same sum? The salary appropriated for your professor cannot, I suppose, be less than one thousand dollars. This would maintain six or seven of your candidates at the general seminary, and they may be such as without your assistance cannot go to any seminary. The expense of your *second* seminary, which is not needed, would afford gratuitous support to probably all the candidates now in Maryland, if they should go to the general seminary. The rigid economy which you state that you are compelled to observe, would surely recommend that, as education can be had *gratis*, you should avail yourselves of it for your beneficiaries, rather than pay for it. Your funds being applied to provide education, where are your beneficiaries to obtain maintenance? whereas, if you

would maintain them, the general seminary would relieve you entirely from the expense of the instruction. Permit me to add, that this is the course adopted by all our education societies, your own excepted.

The expensiveness of New-York has been remarked by our friends in New-England; but such an objection from the District of Columbia has surprised me. If Alexandria be a cheaper place than New-York, I can only say inn-keepers have made my experience different. Searching for a cheap location, no man would ever dream of the District, whatever he might think of New-York island.

You speak of the remoteness of New-York from some parts of our country. This objection is tangible only as it implies the expense of going thither. But this is not a correct implication. The general seminary could be in no place in which it would be so easily and so cheaply accessible as at New-York. The candidates in the eastern parts of Virginia and Maryland could go to New-York with less expense than they could to Alexandria. A majority of the candidates in these dioceses would, as it respects the time of a journey and the expense of it, find New-York at least as convenient as the District of Columbia. And in reference to the more southern, or the western or eastern states, the facilities of intercourse with New-York are greater than with any other place that could be named. You observe that diocesan seminaries are not considered hostile to the general seminary. There may be no hostile intention, but the effects cannot be otherwise than hostile. The funds and the pupils which would have gone to the general seminary, are of course diverted from it by diocesan seminaries. And if Maryland, so near to New-York, has a seminary, why may not every other diocese? and then the *general* seminary becomes so only *in name*. It need be no longer kept up. No course could be adopted more hostile to the general seminary, than that which we are now considering. The resolution of 1820, authorizing diocesan seminaries, had reference to a particular state of things then existing. A new constitution was

formed in 1821. The house of bishops did not renew the resolution. It is virtually abrogated. The report of the trustees, sanctioned by both houses in 1823, is a strong declaration on their part in favour of one general seminary, and a virtual disapprobation of any attempts, at least for the present, to institute any other. Your society was formed in 1818,—not to create a seminary—not to maintain a professor—but to give to candidates “the necessary assistance for the prosecution of their studies.” Societies similar to your’s exist in other dioceses. They are important auxiliaries to the general seminary. Their object is not to furnish means of education, but means of maintenance. It is travelling out of their sphere to institute seminaries; and if a member, I should not hesitate to resist the appropriation of funds for a professor’s salary, as an unconstitutional measure.

It is contradicted by the letter as well as the spirit of your association. You say you have numerous and urgent applications from indigent young men for assistance. Will you reply to them, We have applied our funds to the support of a professor? Can they avail themselves of this professor? Would it not have been more useful to divide the money among them? which would have enabled them, for a time at least, to have attended at the general seminary, or to locate themselves near to some parish clergyman, who could in some measure guide their studies.

All which is respectfully submitted.

MELANCTHON.

For the Christian Journal.

Messrs. Editors,

It has somewhere been remarked, that periodical publications are, to the literary and religious republic, what the circulating blood is to the human body: they preserve its pristine vigour, renew its vital warmth, and stimulate it to exertion. A spirit of inquiry and research is promoted by the diffuse circulation of such publications; while, at the same time, the variety of sentiments therein maintained, afford the public matter of deliberation and choice.

These are the most prominent of the

advantages afforded by such publications in general: but when promulgated as abettors in the dissemination of religious principle, their effects are much more powerful and permanent: many are accustomed to peruse a "repository," or a "magazine," in which religious tenets are inculcated and defended, who would never be persuaded to turn over the pages of a ponderous folio on theology, or even thoroughly to examine a set of articles, or a confession of faith. Thus they insensibly imbibe the spirit of the work which they may be accustomed to peruse, and are instructed in the ground-work of their profession, and established in their opinions. Others, who may have conceived some dislike to the tenets of any particular profession of faith, and would be unwilling properly to examine the points of controversy in works expressly on the subject, would, by means of this interesting form, be induced to examine that for themselves, which otherwise they would have been content to reject as the report (possibly misrepresentation) of others, and probably at length espouse the very cause they formerly detested.

These advantages, and others perhaps more important, have been long perceived, and cultivated, by sectarians of every class, who have never failed most assiduously to disseminate their opinions by means of periodical publications decidedly espousing their cause. If then such advantages are attendant on this class of writings—if they are so largely used by others in support of principles which we believe to be less agreeable to primitive discipline and doctrine, is it not incumbent upon *churchmen* to endeavour, as much as in them lies, by this means to spread the pure and primitive worship of our church? Should they not, while sectarians are daily by this, among other methods, endeavouring to undermine her solid foundations, be at least *equally* active in her defence? They have this additional encouragement to the exertion, that our church has no need of dissimulations and equivocations to support her doctrines, as at all times it has been her principal interest and endeavour to be known *as she is*, and for

what she is. With her, *to be known is to prosper*.

The foregoing reflections were occasioned by intelligence—it is feared but too correct—that two of these valuable aids of our church were about to be discontinued for *want of support*. Can it be that the members of our church will suffer these, her acknowledged defenders and supporters, to languish and expire for want of encouragement? Is it possible that among her numerous clergy, most respectable for talent and learning, *none* can be found who will devote a scanty portion of their time and talent to this popular mode of inculcating the articles of that faith and worship which they have engaged with their utmost abilities to support? or is it that her lay members have so little relish for her doctrine, or so little zeal for her support, that they will withhold their mite of pecuniary assistance, for which, it is to be supposed, an ample remuneration will be afforded? We would hope for better things: we would fain believe that some more creditable causes have occasioned this melancholy deficiency, but are unable to satisfy ourselves in any manner. R. U.

Brief sketch of the Christian Religion.

To the Editor of the Christian Guardian.

SIR,

THE following brief sketch of the Christian religion is a copy of a manuscript now in my possession, which I believe has never been printed. Though made as concise as possible, it is intended to include the chief peculiarities of the Christian revelation. The arguments which support that revelation, and which require us to bow to it with implicit submission, are here supposed to be known and admitted. It is not expected, that this brief sketch will either produce conviction in the mind, or promote vital religion in the heart, unless the references be carefully consulted with humble, fervent, and persevering prayer for divine teaching.

1. The fall of man, and the inherent depravity of the human race consequent on that fall, (Gen. i. 27; Eccles. vii. 29; Rom. v. 12; Article ix.) a depravity involving so much mental dark-

ness, (Eph. iv. 18,) moral impotence (Rom. v. 6,) and actual guilt, (Rom. iii. 9, 12, 19) as cannot by any efforts of man, be overcome (Ps. xlix. 7, 9; Hos. xiii. 9; Titus iii. 5; 2 Tim. i. 9; Article x.) For man thus lost and helpless there is,

2. A Saviour provided, (John iii. 16, 17; xiv. 6; 1 John iv. 9,) whose atonement by death upon the cross possesses sufficient virtue to absolve from all guilt, (compare Heb. x. 4, 10, with ix. 14; 1 John i. 7; ii. 1, 2,) and whose grace has sufficient energy to destroy the natural enmity of the carnal mind, and to make fallen man partaker of that new and divine nature, without which no man can see the Lord (John iii. 3, 5; Heb. xii. 14; 2 Pet. i. 3, 4.)

It may be proper to observe, that this all sufficient Saviour, (Isa. lxiii. 1; 1 Cor. i. 30; Heb. vii. 25,) uniting in his own person the divine and human natures, (John i. 1, 14, 16; Phil. ii. 6, 8,) possesses, in consequence of the former, the power to become substitute for the guilty, (John x. 15, 18;) whilst his human nature enables him to make atonement in that nature which sinned, and to sympathize in the trials of those whom he has undertaken to redeem (Heb. ii. 10, 14, 18; iv. 15.) Such a Saviour provided, we learn,

3. The necessity of a personal interest in him, in order to our acceptance with God, (Acts iii. 18, 23; iv. 12; John iii. 18, 36; 1 John v. 12; Article xviii.) a blessing which cannot be obtained by any works of righteousness, because none are in our power (Gal. iii. 21, 22; collect, second Sunday in Lent—nineteenth Sunday after Trinity; homily for Whitsunday;) nor by any qualifications of which we can possess ourselves to make us fit objects of the divine favour; because the Saviour was promised on the ground both of man's actual exposure to condemnation, (Gal. iii. 10,) and of his total inability in any way to save himself (Luke xix. 10; Rom. iii. 20; viii. 3.) Even the plea of sincere, instead of perfect obedience, in point of justification before God, is an acknowledgment of defect which destroys all claim to eternal life, since it is written, that he who offends in one point is guilty of all, (James

ii. 10,) and the holiness of God is such as to forbid his receding from the strictness of the requirement, "Do this and live" (Gal. iii. 11, 12; Rom. xi. 6.) A personal interest in the Saviour, whereby are insured to us every spiritual and eternal blessing, is therefore the effect alone,

4. Of faith, (Rom. iv. 5—10; Acts xiii. 38, 39; Gal. iii. 26; Article xi.) which faith is the gift of God (Eph. ii. 8; Phil. i. 29; Heb. xii. 2,) yet acquired in hearing and reading God's word, (Rom. x. 11, 17,) and in answer to humble, persevering prayer (Mark ix. 24; Luke xvii. 5.) This faith, wrought in us by the spirit of God, (2 Cor. iv. 13,) gives,

5. Pardon of sin and peace of conscience, (Rom. v. 1; Isaiah lvii. 21; Eph. i. 6, 7,) because it leads us to rely on the finished work of the Saviour; and teaches us to seek our peace where God finds satisfaction made to his justice in that obedience unto death of the Lord Jesus, which forms a perfect expiation of our transgressions of his holy, just, and immutable law, and establishes that law in all its spirituality and extent, as an equitable rule in the moral government of his creatures (Rom. iii. 23—31; Isaiah xlii. 21; 2 Cor. v. 21.)

7. Holiness of heart and life, as produced by the Holy Spirit, the purchase, the promise, the gift of the Saviour, (Luke xi. 13; John xvi. 7, 14; Rom. viii. 9; Eph. i. 13,) the great design of whose agency is to enlighten the mind, (1 Cor. ii. 10—14; Eph. i. 18; Whitsunday collect;) to renew the heart, (Ezek. xxxvi. 26, 27; collect for Christmas day;) to regulate the conduct, (Rom. viii. 1; iv. 14; collect, ninth Sunday after Trinity;) and thus to prepare us for glory (Rom. viii. 23; xiv. 19; Gal. vi. 8; Col. i. 8—12; Art. xvii.; collect, Sunday after Ascension day.)

Such, it is presumed, forms a correct though brief statement of Christianity, as comprehending the great doctrines of original and actual sin, justification by faith, regeneration by the Holy Spirit, adoption into the family of God, personal progressive sanctification, full and eternal salvation.

According, then, to this view of di-

vine truth, the Christian indeed must be a peculiar character: he must have been humbled under a sense of his guilt and depravity, (Rom. vii. 9, 24;) he must have fled from the wrath to come for refuge to the hope set before him in the atonement, intercession, and grace of the Lord Jesus Christ, (Heb. vii. 18; 1 Pet. ii. 24, 25;) he must have seen the equity of the requirement to become a new creature, (Rev. xxi. 27; Ezek. xviii. 31, 32; Rom. xii. 1, 2; 2 Cor. v. 17;) and felt his need of the Holy Spirit (Eph. ii. 1, 5; John vi. 63; Rom. vi. 4, 14.) He must have sought these blessings by earnest and instant prayer, in patient meditation on the word of God, and in the diligent use of all the means of grace; and having obtained pardon, peace and strength, he is induced and enabled to run the way of God's commands with alacrity and perseverance; not as one who like a bondservant is working for a reward; but as one who like a child to a tender parent is actuated by the most ingenuous dispositions. His life is a life of penitence, faith, and love. His penitence is daily excited by a sense of his deficiencies both in the inward graces of the soul, and the outward tenour of his conduct; his faith is kept in exercise by a daily need of pardoning mercy and sanctification; and his love prompts the inquiry, What shall I render unto the Lord for all his benefits done to me, in the pardon of sin, in the gift of his Spirit, in the sense of his favour, in the hope of his glory? An inquiry which leads him to renounce the maxims of the world as if at variance with the will of his heavenly Father, which prepares him to pass "through honour and dishonour, through evil report and good report," in the performance of every good work; and which fills him with all those graces and fruits of righteousness whereby the moral image of the Saviour is reflected in his people, the honour and glory of God promoted in the world, the souls of his fellow-creatures benefited, and a meetness for the inheritance of the saints in light matured, and perfected. So that, notwithstanding the constant struggle against sin and corruption within him, and his natural weakness and insufficiency, and

his total renunciation of all dependence on himself, and all claim of merit in any of his services, he actually is the only character distinguished for real piety and usefulness. Where nothing of this character is formed, there can be no hope of salvation; and every consideration which the shortness of time and the nearness and duration of eternity can excite, urges an immediate compliance with the divine admonition, "Seek ye the Lord while he may be found, call upon him while he is near."

May God grant that this may be productive of beneficial effects in awakening some careless sinner to the way of the Lord!

I remain, sir, your most obedient
humble servant, MONITEUR.

From the *Portsmouth Journal*.

— the sovereignest thing 't the world
Is 'permacety for an inward bruise.—*Shaks.*

Mr. EDITOR—I am told it is the boast of the common law, that there is no wrong without a remedy. As you are supposed to have some knowledge of the laws under which we live, I take the liberty of laying before you the following case, to which I crave your immediate attention. The grievance, of which I complain, is the unrelenting persecution of my good-natured friends, in the way of *medical advice*. It has already reduced me to a skeleton, and if I have no relief, it will, in three weeks more, bring me to the grave.

I am—or rather a month ago I was—a young man in good health and cheerful spirits. It is true, I was never robust and athletic: but on the other hand, I have seldom been visited with sickness. I am engaged in a business which gives me a comfortable support, and leaves me some leisure for the cultivation of letters, and the enjoyment of society. I passed my days in a state of enviable happiness, till one fatal morning some of my kind friends fancied that I *looked sick*.—From that hour my days were numbered. I am even now hastening to the tomb.

On one of the bright mornings which we had in June, and after a warm night, I rose from bed somewhat languid, and a little paler than usual. After sipping

a cup of tea for breakfast, I was walking slowly through Market-street, with my hands behind me, enjoying the pure breeze which was beginning to blow from the northwest; when I was met by two friends, who stopped and exchanged with me the compliments of the day. Methinks you look a little pale, said one; you had better try a *cold bath*. Nothing invigorates the frame like a salt-water bath.

Provided it be a *shower bath*, interrupted the other. But in my opinion nothing is so fatal to health as plunging the whole body into cold water. It checks perspiration—impairs digestion—produces cramp—and——

Good morning, I exclaimed, rather abruptly; I believe I shall try neither at present.

Continuing my walk a few minutes longer, I called at the house of a friend, with whom I was in habits of familiar intercourse. I found him at breakfast with his family. His wife, a fine motherly looking woman, with a large shawl thrown over her shoulders to protect her from the morning air, was pouring out the coffee; while the eldest daughter was watching a little urchin, whose ruddy cheeks and laughing blue eyes showed how much comfort he derived from the huge bowl of bread and milk he was in the very act of devouring. In the simplicity of my heart, I related the conversation I just had in the street.

My friend shook his head slowly, and fixing his eyes upon me with a very solemn expression: "There is something in it. You are sick, my dear fellow. You must *ride on horseback*."

You must drink *pearl ash and cider* in the morning to give you an appetite, added his wife.

You should drink *milk*, exclaimed the daughter, looking significantly at the chubby cheeks of her little brother.

Tansy and wormwood pounded together, is a thousand times better, said a maiden aunt—at the same time laying down her knitting. Take a little *tansy*.

Spearmint is better, interrupted the mother anxiously.

A little *tansy*, I say, and *fresh rue*, resumed the aunt—Yes, and *catnip*, said the daughter; aunt Dorothy always uses *catnip*.

My dear ladies, I exclaimed, spare me, I am not sick, and——

Come, said my friend, who had now finished his breakfast, and perceiving that I had with difficulty kept my countenance during these various prescriptions—I will walk with you: and taking me by the arm, we set forth together.

"How are you, my good fellow?" was the rough salutation of the first man we met. It was captain X. My friend replied to his greeting very cordially: but shook his head as he looked at me.

Aye—I see how it is, said capt. X.—Poor fellow—consumptive. But never mind, *take a voyage*, and all will be well.

I thanked him for his kindness, and passed on: and for the first time in my life began to fancy that I felt something that was a little like a pain in my side—but I was not certain.

A few steps onward we met Mr. Q. long, lank, and lean, the very image of famine. He accosted us with a languid bow, and glancing his eyes at me,—“A fine morning this, sir, especially for those who, like you and I, are dying of dyspepsia”

Dyspepsia! sir—I never had it my life.

Ah, I understand. You are a *bon vivant*, and you cannot bear to be deprived of the pleasures of the table. But you must come to it. You must take *prepared chalk and rhubarb* every morning for breakfast, and drink *liquid magnesia* instead of coffee. At dinner, you must eat only an ounce of beef and half a cracker; but at supper you may indulge freely in *lime water*. Lewis Cornaro, sir—

Was a model beyond my imitation, I exclaimed somewhat pettishly—and passed on.

I was by this time near the door of Mr. B.—and seeing the bright eyes of Mary at the parlour window, I ventured, though it was early, to make a call upon her. As I turned to the door, a chaise that was passing raised a cloud of dust, that filled for a moment my eyes and throat. I entered the room with a slight cough.

Ah, that cough of your's, said Mary's mother—it will bring you to the grave.

Nothing but the dust, said I.

This answer seemed to awaken all her sympathy. She said something about the flattering nature of certain disorders, and proceeded at once to get me a dose of *Balsam Tolu*. Her kindness was so importunate, that resistance was vain; I took the glass, and was in the very act of raising it to my lips, when the door opened, and three ladies entered, two of them with black hoods, and the third with spectacles.

I am a lost man! I muttered to myself. But Mary was near, and I thought I read in her eyes some hope of life.

One of the black hooded ladies immediately addressed me. You do well to take care of yourself, sir. You look as if your lungs were affected. Have you ever tried onion tea?

Never, madam; I am not sick, and I detest onions. Ah, you must not be too squeamish, where health is at stake. Three tumblers of *onion tea*, taken hot, every forenoon, at 11 o'clock, would soon relieve you. There is no trouble in it.—Take only a peck of onions—

And make them into a *good poultice*, interrupted the other black hood, and wear them upon your breast all the time, and you will soon be well. Nothing opens the pores, and relieves a cough, like an *onion poultice*.

I turned a despairing eye upon Mary. An onion poultice, and a morning call! Shade of *Æsculapius*!—

If you talk of poultices, said she with the spectacles, my prescription is *buttercups and vinegar*. Take a handful of buttercups—

And drink *rosemary and honey*, said the first black hood.

That is good, said the second, but *butter and molasses* is better.

Or *flaxseed tea*, said Mary's mother.

Or *wheat-bran*, said Mary, with boiling water poured over it, and sweetened with loaf-sugar. You love *wheat-bran*, I know.

There was a little archness in her manner that led me to suspect she was not above half serious. I made her a lowly bow, in token of acknowledgment.

As I slowly raised my head, I perceived that the lady with spectacles was regarding me very earnestly.

Poor young man! how feeble! you

must wear a *plaster* upon your back—
A little *burgundy-pitch*—

Or a *back-board*, said Mary, laughing.

Dont sport with human life, said the second black hood, gravely. Your friend here must be careful, or he is not long for this world. But if he follow my prescriptions—

If he will follow *mine*, interrupted Spectacles—Take a wine glass of *Cayenne pepper* and a *pint of alcohol*.

—And by all means *bottles of boiling water* at your feet when you go to bed, said Mary's mother—

—And a *flannel night-cap*, said Mary.

Double flannel, said the first black hood; or a *petticoat* would be better still.

And a *pair of stockings* round your neck, said the second hood.

Woollen stockings, added Mary.

And drink during the night about two gallons of *boiling cider*, said Spectacles, solemnly.

And a spoonful of *tobacco tea* every ten minutes, said Mary.

Child, child! said Spectacles sharply, you talk foolishly.

A poultice of *burdock leaves* for the feet—

No—*rye meal and cider*, interrupted the second hood.

No, no—*mustard seed and vinegar*, said the third, eagerly. I remember that—

Human patience could endure no more. I started from my seat, made a hurried bow, and left the house with so much precipitation, that as I passed over the steps I stumbled and nearly fell.

Have you sprained yourself? said a gentleman who was passing. If you have, take a little *opodeldoc*—

Chemical embrocation, said she with the spectacles, running to the door.

Rub it with *flannel*, said the first black hood, pressing behind her.

Take a *pailful of wheat bran*, said the second, coming out on the steps; mix it with boiling water, stir it well with a mould candle, and—

Take a walk with me to Newcastle this afternoon, said Mary.

This, Mr. Editor, is but one forenoon of my miserable life. Go where I will,

I hear nothing but potions and plasters, flannel gowns, burdock, and mullen. My very night dreams are disturbed. It was only last night I thought our majestic river was converted into a stream of catnip tea, while the blessed stars above us were suddenly changed into calomel pills.

If there be a remedy—alas, I sicken at the word—let it be administered speedily.

Yours in extremis,
WILFRED.

Abstract of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a General Convention, held in St. Peter's Church, Philadelphia, from the 20th to the 26th of May, inclusive, 1823.

See pages 307, 321.

On motion, *resolved*, that the next meeting of this convention shall take place on the first Tuesday in November, 1826, at half past 10 o'clock A. M.

Resolved, 2d, that the next meeting of this convention shall be held in the city of Philadelphia.

Resolved, in order that the contingent expenses of the General Convention may be defrayed, that it be recommended to the several diocesan or state conventions, to forward to the secretary of the house of clerical and lay deputies, at each meeting of said convention, 75 cents for each clergyman within said diocese or state.

The committee on the theological seminary made the following report; which was read and unanimously accepted.

The committee of the house of clerical and lay deputies, to whom was referred all matters relating to the theological seminary, having had under consideration the report of the trustees, and other papers referred to them by the house, respectfully report—

That they have directed their attention to the mode of education pursued in the seminary, the state of its finances, the number of trustees which it will be proper for this convention to appoint, the impediments which retard its pro-

gress, and the means of rendering it more extensively useful to the church.

With respect to the mode of education pursued in the seminary, your committee refer the house, with great satisfaction, to the able and luminous report of the trustees to the convention. The course pursued is, in the opinion of your committee, expanded and liberal in its character, well fitted to render the students able ministers of the New Testament, and to train them up in religious habits, as well as in sound learning.

Your committee regret that they cannot speak with equal approbation of the report respecting the finances. They have not been able, in all cases, to determine whether the sums mentioned as subscribed, have been paid; and they have reason to believe that the expenses of the institution exceed its income. They wish to invite the notice of the convention to this alarming fact, which, they surely need not add, must produce the ruin of the seminary, if measures to counteract the evil be not speedily adopted.

The want of precision in the financial report involves a further difficulty with respect to the choice of trustees; your committee being unable to determine the exact amount which has been actually paid, or secured to be paid, by the several dioceses. It does not appear that any monies have been actually received, excepting from the states of Massachusetts, New-York, Pennsylvania, and South-Carolina. The amount received from Massachusetts, Pennsylvania, and South-Carolina, is defined, because it has been contributed in money; that from New-York is not equally so, from the nature and condition of the property. There are two questions which it seems proper to meet at the outset, in order to prevent future difficulty: these are, whether all property given by individuals not connected with other dioceses, is to be considered as belonging to that in which the seminary is established; and whether, in case an individual removes from one diocese to another, the amount contributed by him is also to be transferred. Your committee are of opinion that the sums subscribed and paid in each diocese,

ought not to be affected by the removal of the individual donor, but should be considered for ever as a portion of the property contributed by that diocese. And in order to prevent any present or future difficulties in the choice of trustees, your committee beg leave to recommend, that the nominations transmitted to this convention by the several state conventions, be now received without discussion; but that a canon be formed, requiring the several state conventions, in future, to send a proper certificate, exhibiting an exact inventory of the number of clergy, and of the amount of property paid, or secured to be paid, in each diocese; and that, in default of such certificate, any nomination of such diocese shall not be confirmed by the general convention.

While on this subject, it is proper to add, that your committee have been informed, that the diocese of North-Carolina, with a zeal which deserves the praise and imitation of our whole church, have subscribed a large sum towards the foundation of a professorship, of which no notice appears to have been given to the trustees.

The committee were induced to consider the impediments which retard the progress of the seminary, in consequence of noticing the fact, reported to this house by the committee on the state of the church, that there are sixty candidates for the ministry in the Atlantic states alone, of which number there are but eighteen at present in the seminary. Why this vast disparity? Your committee are unable to assign more than two causes; some feelings yet remaining of a sectional character, and the want of means for supporting indigent students.

There appears to be some apprehension on the part of the more distant and less wealthy dioceses, that the students of the seminary will be induced to desert their proper field of future labour, under the idea of having greater advantages in the vicinity of the seminary. If such an apprehension does exist, your committee are persuaded that the silent influence of time will destroy the illusion. There are no facts, as yet, by which it can be supported; and the love of country, and the influence of early

habits, will gradually create, throughout the union, an indigenous clergy. There is no more reason to apprehend that candidates for orders, educated at the general theological seminary, will not return to their respective dioceses, than that students educated in the northern colleges should thereby be alienated from home. If there be any danger, it is more to be apprehended in the northern section of our country, than in the southern. It may, however, be effectually guarded against, by making the students candidates for orders in their respective dioceses, by greater exertions to support the clergy, which will diminish inducements to emigration, and by enforcing the already existing regulations, which require deacons to be under the direction of the bishops who ordain them.

Your committee cannot but contemplate with pleasure, the delightful prospect of having a general seminary, whither, like the temple of Jerusalem, the tribes of the Lord will go up to testify unto Israel; and they anticipate, with full confidence, that happy period when the north and the south will give up, and the east and the west will not keep back. On this account, as well as for other reasons, hereafter to be mentioned, your committee notice with pleasure, the indication, in the report of the trustees, of a disposition to abolish the branch school at Geneva; and they beg leave to recommend an expression of the sense of this house, approving of that measure.

The second cause which has hitherto prevented the increase of the seminary, will best be considered by adverting to the means to be employed, of rendering it more extensively useful to the church.

And on this head, your committee are decidedly of opinion, that provision should be made, as soon as possible, for placing the students in a situation more retired from the noise, and business, and corrupting pleasures of the world; that the expenses of the institution should be diminished by the most prudent and undeviating economy; that the office of librarian should be given to some indigent student, a provision which may also perhaps be extended, so as to embrace the office of janitor;

that means be taken for the establishment of commons, and for furnishing the apartments of students, which may be done at a small expense, by donations of furniture by the pious and charitable members of our church; and that it be earnestly recommended to the several dioceses to form more scholarships. The prosperity of our church depends much, under the divine blessing, upon the support given to this institution. Without it, our missionary society, it will evidently be seen, must be ineffectual: and a fact stated by the bishop of Ohio affords a striking evidence of this truth. He has now, for nearly two years, had in his hands, it is believed, about \$ 3000 for the support of missionaries, and has not been able to obtain them. The harvest truly is plenteous, but it may emphatically be added, that the labourers are few.

By order of the committee,
SAMUEL F. JARVIS, chairman.

The following resolutions were adopted:—

Resolved, 1st, that the members of this convention be, and they hereby are, respectfully requested to assist the agent or agents of the general theological seminary, in his or their endeavours to collect subscriptions in their respective dioceses.

Resolved, 2d, that it is hereby respectfully recommended to the board of trustees of said seminary, to persevere in the measures they have adopted, and to adopt all such other measures as may seem best for augmenting the funds of the seminary; also to adopt some system of finance, whereby a portion of the income shall be added yearly to the capital, so that the said capital may accumulate, until it be fully adequate to the purposes of the seminary; that it also be recommended to the board of trustees, to endeavour to reduce the expenses to which the students are now liable for board and maintenance; that it be also recommended to the said board, to reduce the expenses of the seminary, by abolishing the branch school at Geneva, and by any other measures that may be adopted, so that the said expenses may not, at any time, exceed the clear income of the funds of the seminary.

Resolved, that a joint committee, to consist of such a number of bishops as the house of bishops shall appoint, and five members of this house, be appointed, whose duty it shall be to inquire and report to the next general convention,

How many, and what colleges in the United States admit clergymen of the Protestant Episcopal Church to be eligible to professorships in their respective faculties;—

How many, and which of these institutions have clergymen of this church now employed as professors;—

How many, and which of said colleges have adopted a system for the religious instruction of youth; and as far as possible, to ascertain what such systems are;—

How many, and which of said colleges are so situated as to permit their students to attend divine worship in a Protestant Episcopal church or chapel:

And that said committee be instructed to inquire into, and report on the practicability of establishing a seminary or seminaries, for the education of youth, under the influence and authority of members of the Protestant Episcopal Church.

The following gentlemen compose the committee:—The right reverend bishops White, Bowen, and Brownell; Mr. Kean, the rev. Dr. Wharton, the rev. Mr. Baldwin, the rev. Mr. Hooper, and Mr. Wilkins.

Resolved, in order that the number of trustees to which each diocese is entitled, according to the third article of the constitution of the general theological seminary, may be readily and accurately ascertained, that it be required that a certificate, stating the exact number of clergymen in the diocese, and the amount of funds paid, or secured to be paid therein, be signed by the president or secretary of each diocesan or state convention, and transmitted, with the nomination of trustees, to the general convention; and without such certificate, the nomination shall not be confirmed.

The following gentlemen, having been nominated by their respective dioceses, were appointed trustees of the general theological seminary:—

Vermont, the rev. Abraham Bronson.

—*Massachusetts*, the rev. Samuel F. Jarvis, D. D. the rev. James Morse, Gardiner Green, David Sears, George Sullivan —*Rhode-Island*, the rev. Salmon Wheaton, the rev. Nathan B. Crocker. —*Connecticut*, the rev. Daniel Burhans, the rev. Tillotson Bronson, D. D. the rev. Harry Crosswell, Samuel W. Johnson, Nathan Smith, Richard Adams. —*New-York*, the rev. William Harris, D. D. the rev. David Butler, the rev. Thomas Lyell, D. D. the rev. Wm. Berrian, the rev. John M'Vickar, the rev. James Milnor, D. D. the rev. Wm. Creighton, the rev. H. U. Onderdonk, M. D. the rev. Jonathan M. Wainwright, the rev. Henry Anthon, the rev. Lucius Smith, Wright Post, Nehemiah Rogers, J. Wells, T. L. Ogden, I. Lawrence, D. S. Jones, H. M'Farlan, T. S. Townsend, Edward R. Jones, Stephen Warren, Robert Troup, Philip S. Van Rensselaer. —*New-Jersey*, the rev. John Croes, jun. Peter Kean. —*Pennsylvania*, the rev. Jackson Kemper, the rev. George Boyd, the rev. Gregory T. Bedell, the rev. James Montgomery, the rev. Benj. Allen, Wm. Tilghman, John Read. —*Maryland*, the rev. Wm. E. Wyatt, D. D. the rev. John P. K. Henshaw, the rev. John Johns, Nicholas Brice, Tench Tilghman, John C. Herbert, John B. Eccleston. —*Virginia*, the rev. Wm. H. Wilmer, D. D. the rev. Wm. Meade, the rev. Edward C. McGuire, Wm. Mayo, Hugh Mercer. —*North-Carolina*, the rev. Adam Empe, Duncan Cameron. —*South-Carolina*, the rev. Christoph. E. Gadsden, D. D. the rev. Paul T. Gervais, the rev. Christian Hanckle, the Rev. Allston Gibbes, Wm. Heyward, Benjamin Huger, Wm. Clarkson, Thomas Lowndes.

A communication, on the subject of the theological seminary, was received by the house of bishops from the standing committee of the diocese of South-Carolina: whereupon it was resolved, that the house of bishops have received, with much satisfaction, the communication from the standing committee of the diocese of South-Carolina, on the subject of the theological seminary, and that we duly appreciate the zeal and liberality which that diocese has manifested in favour of the institution.

The following resolutions were adopted in the house of bishops:—

Resolved, that this house entertain a gratifying sense of the fidelity with which the trustees and the faculty of the general theological seminary have executed the trust committed to them, and respectively fulfilled the duties of their appointment: and while they deeply regret that no other provision than such as is yet inadequate to the permanent success of the design, has hitherto been obtained for it of the members of our church, they still contemplate it with hope, and affectionately commend it to the liberality and patronage of their brethren, both of the clergy and of the laity, as a means of increase to the number of well qualified ministers of the gospel in this church.

Resolved, further, as the opinion of this house, that the general theological seminary, having been established by the whole body of this church, in general convention, seems peculiarly to demand the concurrent solitudes and exertions to be concentrated on it, of all its members; inasmuch as this institution, when possessing the combined and efficient support of the whole church, must be the most effectual means, under providence, of perpetuating the unity of the church in the bond of peace.

At the rising of the convention, the two houses united in singing the 133d psalm; and appropriate prayers from the liturgy were read by the presiding bishop, who closed the exercises with the benediction.

Canons passed in this Convention.

Canon I. *Regulating the admission of persons as candidates for holy orders, &c.*

Every person who desires to become a candidate for orders in this church, shall obtain admission from the bishop, or such body as the church in the diocese or state in which he intends to apply, may appoint, at least one year before his ordination. The first paragraph of the 17th canon of 1808, is hereby repealed.

Canon II. *Prescribing the mode of publishing authorized editions of the standard Bible of this church.*

The bishop of this church, in any state or diocese, or, where there is no

bishop, the standing committee, is authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the Bible by the standard edition, agreed upon by the general convention. And a certificate of their having been so compared and corrected, shall be published with said book.*

The next general convention will be held in the city of Philadelphia, on the first Tuesday in November, 1826.

The list of clergy attached to the above journal contains the following numbers:—Maine 2, New-Hampshire 3, Massachusetts 20, Vermont 7, Rhode-Island 7, Connecticut 47, New-York 93, New-Jersey 14, Pennsylvania 37, Delaware 3, Maryland 45, Virginia 34, North-Carolina 9, South-Carolina 28, Ohio 7, Georgia 4: total 360; of whom ten are bishops, respectively, of the eastern diocese, composed of the states of Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island; of Connecticut, of New-York, of New-Jersey, of Pennsylvania, of Maryland, of Virginia, of North-Carolina, of South-Carolina, and of Ohio.

In a future number we shall probably insert the interesting report of the faculty of the theological seminary to the board of trustees, by them submitted to the convention, and appended to the above journal.

From the New-York Evening Post.

Bensley's Steam Printing Press.

We copy the following article from the 33d No. of a new Literary and Scientific Journal, published in London, entitled "The Adventurer of the Nineteenth Century."

Printing—The noble art, which has produced so much good and so much evil to mankind, is indebted, some think,

* The following resolution was ordered to accompany this canon:—Resolved, by the two houses of convention, that it be recommended to every future convention, to appoint a joint committee, to whom there may be communicated all errors, if any, in editions of the Bible printed under the operation of the second canon of this convention; such errors to be notified on the journal of the convention, to which they may at any time be presented by the joint committee.

to the East for its invention; probably in allusion to the engraved tablets used to this day in China, which have been ascribed to an earlier period even than the commencement of the Christian era. The discovery of the European mode of printing is claimed by three continental cities, Haarlem, Mentz, and Strasbourg. The good people of Haarlem (who seem to have gained most credit) assert on the authority of one Junius, that Laurentius, the son of the custos of the cathedral of that city, is the man we are to consider as the spring and source of the great art. He relates that Laurentius, about 1430, walking in a wood near Haarlem, began at first to cut letters upon the rind of a beech tree; which for fancy's sake, being impressed on paper, he printed one or two lines as a specimen for his grandchildren to follow. This having happily succeeded, he meditated greater things, and with his son-in-law, Peter, invented a more glutinous writing ink than that heretofore used, and then formed whole pages of wood, and cut letters upon them. Junius says, he had seen (1558) some specimens of the printing by these blocks, in a work entitled, *Speculum nostræ salutis*, printed only on one side of the paper, with the backs of the leaves pasted together, that they might not by their nakedness betray their deformity. These birchen pages or tablets he afterwards exchanged for leaden ones, and then again for a mixture of tin and lead, as a less flexible and a more durable substance; of the remains of which types, when the letters were worn away, their old wine pots were cast which are to this hour preserved in a house at Haarlem, that belonged to the great grandson of Laurentius, a man of great respectability. The art was soon generally talked of, admirers increased, and the inventor found himself able to employ a great number of hands in the first display of his discovery. Among the workmen he engaged was one John Faust, who, notwithstanding he was bound by oath not to reveal the secret, had no sooner learned the method of joining the letters, and casting the types, than, on Christmas eve, 1439, he seized the whole *materiel* of his master's shop, and

with one accomplice, fled to Amsterdam, thence to Cologne, and at last settled at Mentz. Here he remained in security, and, with his purloined tools, printed the 'Doctrinale' of Alexander Galius, and the 'Tracts' of Peter of Spain. Laurentius had now, instead of cutting into the tablets, cast the letters by themselves, and placed them, by means of ligatures, on the page. Some historians assert that these letters were always of wood. A workman named Geinsfleisch, also stole some of the type, and settled at Mentz, which accounts for the claim of that city: he was assisted there by one Fust, a wealthy person, who together with John Meidenbachius, had a share in the business, and in 1444 they were joined by Gutenberg from Strasbourg, who had gained all his information from Laurentius' men, thus at once showing that this city had no claim to originality. This party soon invented the cut metal types, and in 1450 the first edition of the bible came forth, having been nearly eight years in the completion. Soon after, Peter Schæffer rendered the art comparatively perfect, by finding out a mode of casting the letters in moulds or matrices, thus saving the labour of cutting them out of the solid metal: for which discovery Fust gave him his daughter in marriage. All the parties connected with these printers were sworn to secrecy; but the sacking of Mentz, like the confusion of tongues at Babel, spread the art over the whole continent. The first book printed with the improved type was 'Durandi Rationale,' in 1459: at which time, however, it seems they had only *cast* letters of a certain size, the larger ones being *cut*. Vellum, too, was more printed on than paper at first; but about 1470 the latter came into general use.—From this period the art made a rapid progress in the principal towns of Europe. In 1490, it reached Constantinople; and by the middle of the next century it had extended to Africa and America. About 1560 it was introduced into Russia, where it was for political purposes speedily suppressed: and even now may be considered but in its cradle.

With respect to England, it was a

constant opinion, delivered down by our historians, that the art of printing was first practised by William Caxton, a mercer and citizen of London, who, by his travels, informed himself of the process, and established a press soon after 1471; but a book has been discovered, bearing the date of 1468, printed at Oxford, and now deposited in the public library at Cambridge, which has robbed Caxton of a glory he had long possessed, and Oxford has ever since carried the honour of the first press. It appears from an ancient record in Lambeth palace, that Henry the sixth sent Mr. Tumour, his master of the robes, with Mr. Caxton, to Haarlem, to induce one of Gutenberg's men secretly to come to England: one Corcellis was at length bribed, and conveyed from Holland forthwith to Oxford, where a military guard was put over him, that he might not effect his escape before he had fulfilled his agreement. So that printing began at Oxford: and this before there was either press or printer in France, Spain, Italy, or Germany, save in the city of Mentz. The king then set up a press at St. Alban's, and another at Westminster, his majesty himself having the emoluments arising from all the books in the kingdom printed. In the latter press, it seems, Mr. Caxton was engaged. Before 1465, the uniform character was the old Gothic or German, whence our *black letter* was formed; but in that year an edition of Laetantius was published in a kind of semi-gothic, of great elegance for that day, and approaching nearly to the present Roman type; which last was first used at Rome in 1467. Towards 1500, Aldus invented the Italic character, but especially distinguished himself by the beauty of his Greek works; for, previously to his time, it was a common practice to mix up all such English letters with the type, as were similar to the characters of that language. From this period, up to the close of the last century, printing has gradually improved, especially in France and this country: but England bears the palm at the present moment; and we are now brought to speak of the rapid approach the art is making to perfection. The steam presses es-

established within the last few years by M. Koing, a German printer, have promised to effect all that science can desire; and it is with great pleasure we draw the attention of our readers to the one by which the *Adventurer* is printed; which is allowed by all conversant with the subject, to be one of the first of the few yet constructed, as regards its simplicity, its powers, and its execution.

M. Koing, it appears, after applying in vain to the continental printers to support his project, came to this land, where real merit is rarely overlooked, and at last found a friend in Mr. Bensley. That gentleman, (the father of Mr. B. Bensley, the proprietor of the steam presses,) introduced him to Mr. R. Taylor; and this trio persevered amidst unforeseen perplexities, which were doubtless not diminished by the parties' deficiency in practical mechanical knowledge.—Cylindrical printing was at length thought of, and, after some two or three years, a small machine was brought forth, by which, instead of the printing being produced by a flat impression, as in the common press, the sheet passed between a large roller, and the types, still flat: while in the place of the old balls which were beat upon the type to give it ink, skins were strained round smaller rollers, over which the ink spread itself, and under which the form (or frame in which the letters are fixed) passed to the printing cylinder. This led to two much improved and larger machines, by which the *Times* newspaper is printed: these, as well as the one before named, could print only one side of the paper at a time. Soon after, one was erected for Messrs. Bensley, much improved in its construction, and printing both sides by one passage through the machine; it merely requiring the sheet to be put into the feeder, from which it is carried along and delivered to the receiver *perfected*! This machine, though still complex, had other advantages than those stated; among which may be mentioned what is termed *registering*, or causing the pages to fall precisely on the back of each other.—The inking rollers were now to be improved, and instead of having the strained skins over them, they not presenting a sur-

face sufficiently smooth, an elastic preparation of glue, &c. was tried upon them, and eventually succeeded. A yet superior press having been finished by Mr. Dryden, the engineer, the inking apparatus was applied to Mr. Bensley's machine, by which no less than forty wheels were removed: thus simplified it was used till the destruction of the establishment by fire in 1819. This comparatively massive and complicated erection has, however, been succeeded by a large and highly superior machine, built on the most improved plan; and whereas the last described contained upwards of an hundred wheels, the one by which the *Adventurer* is printed, has in it only *ten*, and accomplishes with that reduced number, in point of quantity, exactly the same object, and in regard to quality far exceeds any former productions of steam presses. The last mentioned machine throws off from 800 to 1000 sheets, printed on both sides, within the hour.—Mr. Bensley has other presses, by one of which the *Morning Chronicle* and other newspapers are printed: it strikes but one side of the paper at a time, at the rate of from 1600 to 2000 per hour, and is adapted to newspapers, which always, to save time, have one side worked off while the other is preparing.

Thus have we watched the progress of the art which, we repeat, hath been so fertile in both good and evil; which hath not only had so large a share in promoting the happiness and misery of man here, but also in giving birth to that moral excellence and defection, which have reference to another mode of existence for reward and punishment. We have seen it struggling into being in the bark of a tree, as if nature had been willing to release man from his responsibility: we observe man, daring and free-willed man, scorning the tender offer, and taking again the burden on his own shoulders. We have witnessed its gradual approach to what may be termed perfection, through a period of four centuries: and since it is now a far easier task to print books than to write them, it surely behoves those intrusted with the welfare and happiness of millions, so to watch over this powerful instrument of good and

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evil, that its liberty degenerate not into licentiousness, and that while advancing the interests of literature and of science, it overlook not those of religion and virtue.

An accurate engraving of the above press may be seen at the office of the Evening Post.

From the same.

The Boa Constrictor.

WE lately copied an article from the Salem Gazette, which mentioned that the skin of a young serpent of the species of Boa, six feet four inches in length, had been deposited in the East-India museum in that town. When this reptile arrives at its full growth, it sometimes measures upwards of thirty feet in length, and is said to be a favourite food with the natives of some countries. A living one was lately exhibited in London, which measured about eighteen feet. In the narrative of the wreck of the British frigate *Alcaste*, by M'Leod, the surgeon of that vessel, is an account of a Boa Constrictor of great interest.

This Boa was a native of Borneo, and had been sent to Batavia, where he was embarked. "He was brought on board shut up in a wooden crib or cage, the bars of which were sufficiently close to prevent his escape; and it had a sliding door, for the purpose of admitting the articles on which it was to subsist: the dimensions of the crib were about four feet high, and about five feet square, a space sufficiently large to allow him to coil himself round the cage. The live stock for his use during the passage, consisting of six goats of an ordinary size, were sent with him on board, five being considered as a full allowance for as many months. At an early period of the voyage we had an exhibition of his talent in the way of eating, which was publicly performed on the quarter-deck, upon which he was brought. The sliding-door being opened, one of the goats was thrust in, and the door of the cage shut. The poor goat, as if instantly aware of all the horrors of its perilous situation, immediately began to utter the most piercing and distressing cries, butting instinctively, at the same time, with its head towards the serpent, in self-defence.

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"The snake, which at first appeared scarcely to notice the poor animal, soon began to stir a little; and, turning his head in the direction of the goat, it at length fixed a deadly and malignant eye on the trembling victim, whose agony and terror seemed to increase; for previous to the snake seizing its prey, it shook in every limb, but still continuing its unavailing show of attack, by butting at the serpent, who now became sufficiently animated to prepare for the banquet. The first operation was that of darting out his forked tongue, and at the same time rearing a little his head; then suddenly seizing the goat by the fore leg with his mouth, and throwing him down, he was encircled in an instant in his horrid folds. So quick, indeed, and so instantaneous was the act, that it was impossible for the eye to follow the rapid convulsion of his elongated body. It was not a regular screw-like turn that was formed, but resembling rather a knot, one part of the body overlaying the other, as if to add weight to the muscular pressure, the more effectually to crush his object. During this time he continued to grasp with his mouth, though it appeared an unnecessary precaution, that part of the animal which he had first seized. The poor goat, in the mean time, continued its feeble and half-stifled cries for some minutes, but they soon became more and more faint, and at last it expired. The snake, however, retained it for a considerable time in its grasp, after it was apparently motionless. He then began slowly and cautiously to unfold himself, till the goat fell dead from his monstrous embrace, when he began to prepare himself for the feast. Placing his mouth in front of the head of the dead animal, he commenced by lubricating with his saliva that part of the goat; and then taking its muzzle into his mouth, which had, and indeed always has, the appearance of a raw lacerated wound, he sucked it in, as far as the horns would allow. These protuberances opposed some little difficulty, not so much from their extent, as from their points; however, they also, in a very short time, disappeared; that is to say, externally; but their progress was still to be traced very distinctly on

the outside, threatening every moment to protrude through the skin. The victim had now descended as far as the shoulders; and it was an astonishing sight to observe the extraordinary action of the snake's muscles when stretched to such an unnatural extent; an extent which must have utterly destroyed all muscular power in any animal that was not, like itself, endowed with very peculiar faculties of expansion and action at the same time. When his head and neck had no other appearance than that of a serpent's skin, stuffed almost to bursting, still the workings of the muscles were evident, and his power of suction, as it is erroneously called, unabated; it was, in fact, the effect of a contractile muscular power, assisted by two rows of strong hooked teeth. With all this, he must be so formed, as to be able to suspend, for a time, his respiration; for it is impossible to conceive that the process of breathing could be carried on while the mouth and throat were so completely stuffed and expanded by the body of the goat, and the lungs themselves (admitting the trachea to be ever so hard) compressed, as they must have been, by its passage downwards.

"The whole operation of completely gorging the goat, occupied about two hours and twenty minutes; at the end of which time the tumefaction was confined to the middle part of the body, or stomach, the superior parts, which had been so much distended, having resumed their natural dimensions. He now coiled himself up again, and laid quietly in his usual torpid state for about three weeks or a month, when, his last meal appearing to be completely digested and dissolved, he was presented with another goat, which he devoured with equal facility. It would appear that almost all he swallows is converted into nutrition, for a small quantity of calcareous matter, (and that perhaps not a tenth part of the bones of the animal,) with occasionally some of the hairs, seemed to compose his general faeces; and this may account for these animals being able to remain so long without a supply of food. He had more difficulty in killing a fowl than a larger animal, the former being too small for his grasp.

"As the ship approached the Cape of Good Hope, this animal began to droop, as was then supposed, from the increasing coldness of the weather, which may probably have had its influence, and he refused to kill some fowls which were offered to him. Between the Cape and St. Helena, he was found dead in his cage; and, on dissection, the coats of his stomach were discovered to be excoriated and perforated by worms. Nothing remained of the goat except one of the horns, every other part being dissolved."

Theological Seminary.

The annual address on occasion of the re-opening, after vacation, of the general theological seminary of the Protestant Episcopal Church in the United States, was delivered in Trinity church, in this city, on Thursday evening, the 13th of November, by the Rev Bird Wilson, D. D. professor of systematic divinity. The evening prayer was read by the Rev. John C. Rudd, D. D. rector of St. John's church, Elizabeth-Town, New-Jersey. We are happy to learn that a copy of the address has been requested, and is given for publication.

Height of Mountains.

The memoirs of the academy of Turin contains details of the ascent of two Italians to the top of Mont Rosa, which M. Saussure, after many fruitless attempts to reach it, declared to be inaccessible. The result is, that Mont Rosa has been ascertained to be the highest mountain in Europe, its summit being 15,600 feet above the level of the sea. Formerly Mont Blanc, rising 14,793 feet, was considered the highest.—*New-York Evening Post*.

Remarkable Occurrence.

The Quebec Gazette contains an article under date of Three Rivers, Sep. 2, stating, that "on the 28th of last month, about three o'clock in the afternoon, the inhabitants of the village of Hayotte, in the parish of Champlain, were alarmed by the following extraordinary occurrence:—A tract of land, containing a superficies of 207 arpents, was suddenly moved five or six arpents (about 360 yards) from the water's edge, and pre-

precipitated into the river Champlain, overwhelming in its progress barns, houses, trees, and whatever else lay in its course. The earth thus removed dammed up the river for a distance of 26 arpents. The effect was instantaneous, and accompanied by an appalling sound; a dense vapour, as of pitch and sulphur, filled the atmosphere, oppressing those who witnessed this awful convulsion almost to suffocation. A man named Dube, who was on the ground at the time, was removed with it to a considerable distance, and buried up to the neck; he was extricated without receiving any serious injury. The course of the river being thus obstructed, the waters swelled to a great height.—The above named Dube has lost an island which he had on the river. Another inhabitant, named Hamelin, has also suffered a loss of land, wheat, and hay; and a third, named Francis Gossett, has had his hay and grain destroyed. The investigation of this singular phenomenon may well engage the attention of the philosophic inquirer. Various causes are at present assigned for it, such as the effect of a volcanic eruption, or an earthquake; and by others it is supposed to have been produced by the water having insinuated itself between the strata of clay and the subjacent bed of sand."

The new Pope.

Cardinal Della Genga was elected Pope on the 27th of Sept. and has taken the title of Leo XII. He is an Italian. He was nuncio during 14 years in the electorates of the Rhine. At the period of the persecutions exercised by Bonaparte, he was obliged to quit Rome, with the other prelates and cardinals borne out of the states which remained to the sovereign pontiff. At the epoch of the restoration, he was sent by the late Pope (Pius VII.) to congratulate Louis XVIII. on his return, and he was afflicted at Paris with a long illness. In 1815 he was reinstated with the purple. At the moment of his nomination he was cardinal vicar, that is, administrator, as regards spiritual affairs, of the diocese of Rome. He is, it is said, a man of great learning, accustomed to business, and of irreproachable morals.

Ordination.

At a special ordination in St. John's church, Providence, Rhode-Island, on Tuesday the 18th of Nov. the Rt. Rev. Bishop Griswold admitted Mr. George Griswold to the holy order of deacons; and the Rev. Charles Henry Alden to that of priests.

Obituary.

Departed this life, of the prevailing fever, at Marietta, Ohio, on the 23d of Sept. last, the Rev. JOSEPH WILLARD, formerly of Portsmouth, New-Hampshire, and late rector of Trinity church, Newark, New-Jersey. This melancholy bereavement to his family makes the affliction deeper, by the death of his amiable consort only four days before.

For the Christian Journal.

"Our Father, who art in Heaven," &c.

OUR FATHER—such thy gracious name,
Though throned above the starry frame—
Thy holy name be still adored,
Eternal God, and sovereign Lord.
Spread far and wide thy righteous sway,
Till utmost earth thy laws obey;
And, as in heaven, before thy throne,
So here, thy will, by all, be done.
This day, Great Source of every good,
Feed us with our convenient food.
As we, to all, their faults forgive,
So, bid us, by thy pardon, live.
Let not our feeble footsteps stray,
Seduced by sin, from thy right way;
But saved from evil work, and word,
Make us thine own, Almighty Lord.

For thine the sceptre is, and throne,
That shall be crush'd, or shaken, never;
The glory, thine, O Lord, alone,
And power, that shall endure for ever.

DELTA.

For the Christian Journal.

Lamentations ii. 10—13, 18, 19.

Lo! where with woe and grief oppress'd,
In sackcloth seated on the ground,
Whilst bitter groanings heave each breast,
And every head with ashes crown'd:
Thy elder's strength, O Zion! fail—
Thy virgins droop with sickening grief,
Thy little children seek relief,
And dying tell their hapless tale.
One round his helpless mother throws
His little arms, and cries for bread—
What anguish then that mother knows!—
She sees her infant droop its head,
Watches its heavy closing eye,
Receives its last convulsive sigh.
For woes like these my spirits fail,
My fading eyes with tears o'erflow;
My dreams repeat the mournful tale,
Nor sleep my aching heart can know.
Arise! before the dreadful day
Arise! and cry aloud to GOD:
With burning zeal, with fervour pray,
That he may stay the threaten'd rod,
Oh! let thy tears like rivers flow,
Nor slumber let thine eyelids know.

And pray the LORD with ceaseless prayer,
Thy tender children's lives to spare.

M. A. W.

Whether viewed as a pathetic lamentation for past calamities, or as a mournful prophecy of future miseries, the strict propriety of the language employed by the prophet must be evident to every one acquainted with the Jewish history. The 18th and following verses of this chapter would incline us, by their literal accordance with the miseries which occurred in the siege of Jerusalem by Titus, to consider them as a prediction of that event.

For the Christian Journal.

The Grave is not my Home.

"Through affliction's wide waste I have piti-
sively stray'd,"

From youth up to manhood and age:
The sorrows that caw me, if wrote in a book,
Would amply fill many a page.

The world's empty promise has often deceived,
And led me a captive, and slave;
But I cannot abandon the truth I've received,
Nor think that my home is the grave.

A stranger I am, with pilgrims surrounded,
And tedious the journey I have;
Yet by my afflictions I am not confounded,
To think that my home is the grave.

I look to the grave as a lodging for strangers,
Where one night's repose they shall have;
But the morning shall break, usher'd in by
sweet sunbeams,

And pilgrims shall then leave the grave:
Through the world—empty world—I look
quite to heaven,
To God, who is mighty to save—
Enlarge thou my views, like those of St. Stephen,
Of a home that's beyond the cold grave.

MARAH.

For the Christian Journal.

SCRIPTURE HYMNS.

Version of 1 Kings xix. 11—12.

Lo! as the saint of old
In Horeb's mount abode,
A voice the summons told
To stand before his God:
"Go forth," it said,
"Stand on this mound,
"And learn thou where
"The Lord is found."

Lo! as the Lord then pass'd,
A mighty wind he sent;
The strong destructive blast
The rocks and mountains rent:
Though terror, waste,
And death abound,—
Not in the wind
The Lord is found.

Lo! while the storm assuag'd,
An earthquake's heaving shock
With deep convulsions rag'd,
And shook the rooted rock:
Though hills are sunk,
And rent the ground,—
Not in th' earthquake
The Lord is found.

Lo! ere the earth can close,
A fire in fury came;
Fierce from th' abyss it rose,
And fill'd the air with flame:

Though ruin reigns,
And fear around,—
Not in the fire
The Lord is found.

Lo! when these terrors cease,
A still small voice is near;
It speaks the soul in peace,
It speaks the soul in fear:
The spirit breathes
The secret sound;—
And in that voice
The Lord is found

JEDUTHUN.

Version of Galatians vi. 7—9.

Mortal! ne'er thy soul deceive;
God will not be mock'd by thee;
What thou sowest here—believe—
Thou shalt reap eternally.

Those, seduc'd by pleasures vain,
To the flesh and sense who sow—
They increase corruption's stain,
They shall reap corruption's woe:

Those who to the Spirit sow,
Seeking truth and holiness,
Reap his living graces now,
Soon they reap immortal bliss.

Be not weary then in good,
Strength and perseverance keep;
Faint not, but rely on God,—
In due season thou shalt reap.

JEDUTHUN.

Arrival of Bishop Hobart in England.

It gives the Publishers much pleasure to state, that accounts have been received of the arrival of the Right Rev. Bishop HOBART, at Liverpool, on the first of November, and of the improved state of his health.

Calendar Notices for January, 1824.

1. Circumcision.
4. Second Sunday after Christmas.
6. Epiphany.
11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. Third Sunday after Epiphany. Con-
version of St. Paul.

To correspondents.—R. and J. N. have our thanks for the lively interest which they manifest in the welfare and respectability of the Christian Journal. Without expressing any opinion as to the doctrine inculcated in the article alluded to, the justness of their remarks generally is freely admitted. Long experience however has satisfied us, that it is essential to the existence of this work, that a portion of its pages should be devoted to a species of reading which the student and the scholar might deem puerile, but which is interesting to perhaps a majority of our subscribers; and hence at times articles may appear in our Journal not altogether accordant with the views of many of its best friends. For this cause nevertheless none will forsake it; nor will such insertions deprive us of the favours of those valued correspondents.

The Publishers are gratified in being able to inform their readers, that the future prospects of this work are very flattering; a rich collection of materials being on hand, and an extended correspondence presenting itself in its favour.

END OF THE SEVENTH VOLUME.

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